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ABSTRACT

An overview is provided of an honors futures course offered at Isothermal Community College and entitled "Orwell's '1984': Myth or Reality." The paper traces the sequence of class activities, discussion topics, and student assignments for the 11-week course. The following issues are discussed, both within and outside of the context of related coursework: the need for future consciousness, the dangers of allowing the future to happen, present crises and their possible impact on the future, the individual's right and responsibility to help create the future, and, finally, the future itself in the year 2020. The paper describes each segment of the course sequentially, explaining how an investigation of students' perceptions of the world's future and their own futures, the study of George Orwell's "1984" and B. F. Skinner's "Walden Two," and a visit to an existing Walden Two community serve as the basis for student discussions and coursework. Appendices include a course description, a selected bibliography, a course outline, a list of independent research projects, and sample test questions. (AYC)

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HONORS FUTURES COURSE

Orwell's 1984: Myth or Reality?

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Humanities 0161: "Orwell's 1984 in 1984: Myth or Reality?"

"I shall save you, I shall make you perfect...

...we shall make the brain perfect before we blow it out.

The command of the old despotisms was 'Thou shalt not!

The command of the totalitarians was 'Thou shalt!

Our command in 'Thou art!"

O'Brien to Winston 1984 (201,210-11)

"When we ask what Man can make of Man, we don't mean the same thing by "Man" in both instances. We mean to ask what a few men can make of mankind. And that's the all absorbing question of the twentieth century."

Frazier to Burris Walden Two (279)

"Yet it is part of the glory of being man that we can plan our futures so that our dreams approach reality. There is nothing in the universe that we can rely on to consider our welfare except our own reason."

Gerald Feinberg, The Prometheus Project, 1968.

Orwell's vision in 1984 is pessimistic--one that may yet be fulfilled. His novel is intended as a warning about the future of humanity--of the possibility of a world devoid of freedom, peace, and love where those qualities which make us human are willfully destroyed to maintain the power of a ruling elite. Skinner's vision in Walden Two is optimistic--one that has already been fulfilled in the establishment of Twin Oaks, a thriving Walden Two community in Louisa, Virginia. His

novel is intended as a blueprint for the future--of how behavioral science can be used to condition man to live a comfortable, productive and happy life while at the same time ensuring the survival of the culture. Yet both visions present a society which operates under total control: Orwell describes an iron-fisted totalitarian state which uses constant surveillance, the destruction of truth, torture, and murder to the ends of power; Skinner describes an ideal community where benevolent planners control the environment and through a system of positive reinforcement gently lead its members to always choose what is right or good--to the ends of mankind. Orwell's vision is a warning--a boot stamping on a human face forever; Skinner's is a promise--a society where people live together in harmony with each other and with their world. But both deny the individual and his right and responsibility to create the future--his own future and a future world where his dreams approach reality. In 1984, this right is willfully taken away; in Walden Two, it is willfully given up.

With this as a basis, I designed Humanities 161, "Orwell's 1984 in 1984: Myth or Reality?" to be a futures course which addressed the following issues: the need for future consciousness, the dangers of allowing the future to happen, present crises and their possible impact on the future, and finally, the future itself in the year 2020--the same thirty-six year time projection into our future which Orwell used in 1984.

The beginning segment of the course dealt with the need for people to be future conscious--not only of the future "out there" but of the future as it relates to each individual, for ultimately it is up to the

individual to create it. Borrowing an idea from Alvin Toffler, I conducted an experiment with the students on the first day of class. I asked each student to write down five events he or she thought likely to occur in the future and to give a date for each. The forecasts were then collected, grouped in ten year spans beginning with the 1980's, xeroxed and passed back as a class scenario of the future of students to analyze for the following class period. Questions they were to consider included the following: What overriding assumption(s) about the future appear in the scenario? What one event is forecasted more than any other? Why? What problems do we have in the present which will continue in the future? What innovative solutions are forecasted to solve these problems? What new discoveries or inventions will improve the quality of life on earth?

The class scenario was overwhelmingly pessimistic. It described a world characterized by rapid change, an escalation of present world problems, and little faith in man's ability to control them. Worldwide overpopulation, severe economic depression, and mass starvation were each forecast more than five times. Other pessimistic forecasts which appeared in the scenario: computers which control the world, a decline in religion, a decline in family life, depletion of natural resources, sixty cents on the dollar taxation, the creation of a social welfare state, total loss of freedom of speech, increased terrorism, cities of thirty to forty million people, and the extinction of many species of animal life due to a new ice age or to a poisoned environment. The most disturbing forecast was war, which occurred twenty-one times; of that, fifteen were forecasts of either global or limited nuclear war.

There were some positive forecasts. These included the following: a U.S. - Soviet agreement to reduce nuclear arms, a nuclear arms ban in Europe, the destruction of all nuclear arms, a U.N. democratic world government, a woman president, a reduction in unemployment, a brain transplant, a cure for cancer, fusion energy, harvesting of the seas for food, the discovery of life on other planets, space travel, colonies in space, and the return of Jesus Christ.

While these forecasts did reveal a hope for a better future, they were few in comparison to the negative forecasts. One student's written response to the questions best sums up the underlying pessimism of the scenario:

> Granted, if everyone predicted his or her hopes, as opposed to fears, and dreams, as opposed to a pessimistic view of reality, much improvement in life would have been forecast. War, poverty, etc., are things that most people concede [my emphasis] to happen, and the trouble with us is that we don't dream and hope enough... If I have gathered anything on how 18 odd people see the world's future, I can see that everyone feels that he or she has no power over what happens, and that people don't have faith in much at all.

Following the discussion of the class scenario, I then asked students to list five significant events they saw happening to them in their own lives, the last being their death, and to give a date for each. They then graded themselves on a scale of one to five depending entirely on whether any forecasted event in their lives showed future consciousness—any departure from the type of life lived by their parents today or any event which took into account the scenario previously

forecasted by the class. One point was gained for the following events: marriage (once), more than two children, one career, retirement at sixty to sixty-five, death at seventy or younger. Three points were gained for one or two children, a second career, early or late retirement, a four year or higher college degree, a change in residence, and death at eighty to one hundred. Five points were gained for no children, a significant contribution to the betterment of mankind, death beyond age one hundred. The results were predictable, as indicated in the following table:

5-10 points (no future consciousness): eight students

11-15 points (future conscious to a small degree): eight students

16-20 points (future conscious): two students

21-25 points (very future conscious-sees self as affected by and affecting the future): one student

My students were no different from Toffler's. He states:

> ...no matter how turbulent a world they pictured, no matter how many new technologies might appear or what political revolutions might take place, the way of life foreseen for themselves as individuals seldom differed from the way of life possible in the present and actually lived by many today. It is as though they believed that everything happening outside one's life simply by-passes the individual. The respondents, in short, made no provision for change in themselves, no provision for adaptation to a world exploding with change. (11)

To conclude the segment on the need for future consciousness, the class viewed Future Shock. The film addresses future shock--the feeling of lack of control over events molding the future--and challenges viewers

to look deeply into their own lives and to think about the kind of future that awareness, concern, and individual control can make possible.

I intentionally ended the first segment of the course on a positive note and began the second on a negative one. I chose two quotes to introduce Orwell's 1984. The first is by Laurence M. Gould, President Emeritus of Carleton College:

> I do not believe the greatest threat to our future is from bombs or guided missiles. I don't think our civilization will die that way. I think it will die when we no longer care. Arnold Toynbee has pointed out that nineteen of twenty-one civilizations have died from within and not by conquest from without. There were no bands playing and flags waving when these civilizations decayed. It happened slowly, in the quiet and the dark when no one was aware. (Dimensions of the Future vi)

The second is by John Galsworthy: "If you do not think about the future, you cannot have one" (Dimensions of the Future vi).

My purpose in introducing 1984 this way was to make students aware, as they read the book, of the lesson to be learned from it: we cannot afford the price of negligence. The individual must help create the future; if he abdicates this right and responsibility, Orwell's nightmare could indeed become a reality.

A fundamental assumption, of course, is the belief that a desirable future can be created. Yet one criticism leveled at 1984 is that it leaves man without hope. Isaac Deutscher, in "1984-The Mysticism of Cruelty," states:

> Of course, Orwell intended 1984 as a warning. But the warning defeats itself because of its underlying boundless despair. Orwell saw totalitarianism as bringing history to a standstill. Big Brother is invincible: "If you want a picture of the future, imagine a boot stamping on a human face—for ever...."1984 is in effect not so much a warning as a piercing shriek announcing the advent of the Black Millennium, the Millennium of damnation. (131)

He concludes his article by asserting,

> But it would be dangerous to blind ourselves to the fact that in the West millions of people may be inclined, in their anguish and fear, to flee from their own responsibility for mankind's destiny and to vent their anger and despair on the giant Bogy-cum-Scapegoat which Orwell's 1984 has done so much to place before their eyes. (132)

Edward Cornish, editor of the Futurist magazine, makes a similar assertion:

> The dystopian writer gets off easily because a dystopia is not a call to action, but a call to inaction. If a vision of the future is unpleasant, we can express our distaste for it and go home, vowing, of course, to fight any manifestation of that tendency it if should ever appear. To ward off a 1984 —style world, many people find themselves protesting against any form of social control, which leaves society with a soaring crime rate, schools that cannot teach because of the lack of discipline, etc. Thus, 1984 seems to function as a persuasive

call to passivity in the face of problems that would be manageable if we were to work on them. (22)

I cannot agree with the assessment of the novel's impact on society. Indeed it is pessimistic and reflects Orwell's doubts about the future. The best expression of these doubts is in his review of Russia Under Soviet Rule ("The Russian Regime," New English Weekly 12 January, 1939):

> The terrifying thing about the modern dictatorships is that they are something entirely unprecedented. Their end cannot be foreseen. In the past every tyranny was sooner or later overthrown, or at least resisted, because of "human nature," which as a matter of course desired liberty. But we cannot be at all certain that "human nature" is constant. It may be just as possible to produce a breed of men who do not wish for liberty as to produce a breed of hornless cows. The Inquisition failed, but then the Inquisition had not the resources of the modern state. The radio, press censorship, standardized education and the secret police have altered everything. Mass-suggestion is a science of the last twenty years and we do not yet know how successful it will be. (Atkins, 236)

Yet the resources of the modern state were not what horrified Orwell most. According to Richard Voorhees, in The Paradox of George Orwell, what struck Orwell about the modern world was "not that men have invented new machinery to break up the bodies and minds of men, but that some men should not hesitate to use it on others. The horror is not in the new means, but in the willing to use any means, ancient or modern, to the ends of power" (87). Despite his assertion that 1984 presents "in

countless details a realistic picture of the totalitarianism of the present," Voorhees concludes:

> Nineteen Eighty-Four, then, is not a prediction, but an alert. It no more indicates that universal totalitarianism is inevitable than a danger sign on a highway indicates a wreck is. Orwell frequently criticized other writers for attributing too little to human will...He believed that here were some directions in which the future could not develop, but not that it could develop in only one direction. (88)

It was this idea, that 1984 was intended and succeeds as an alert or warning to jar people out of complacency and that the future is subject to human will, with which I and my students approached a discussion of 1984.

Four weeks (eight class periods) were devoted to a study of the novel. I allotted myself three class periods to "teach" 1984, concentrating on plot, setting, characterization and theme and encouraging students to draw parallels between the novel and present day society. Class discussions were indeed lively; student not only knew their history but were quite up on current news as well. Among the more obvious parallels they drew were to Nixon's Dirty Tricks Operation, the Watergate scandal, McCarthyism, the CIA, Hitler and Nazism, totalitarianism in Russia and Communist China, events in Afghanistan, and military regimes and dictatorships in South America. Among the less obvious parallels they drew were to the Delorian case and how he was caught, the U.S. court and judicial system, the MeLai Massacre, Grenada, and Jim Jones and the Jonestown massacre. The CIA's involvement in secret mind control experiments on unknowing patients in the late 1950's

and early 60's, funded by the U.S. government (a segment of 60 Minutes, 23 December, 1984) and "Why the Silence?" -- how sexually abused children at the McMartin School in California were brainwashed into keeping quiet for over ten years (a segment of 20/20, 3 January, 1985) drew from students further parallels between the fictional horrors of 1984 and the real horrors committed by both government and citizens in this country. Voorhees's statement about Orwell--that what chiefly struck him was not that men have the means to "break up the bodies and minds of men, but that some men should not hesitate to use it on others" struck me as indeed a reality.

After studying 1984 and drawing parallels to events in both the past and present, the class viewed and discussed George Orwell: His Life and Times, a two hour documentary film about his life and the historical events which influenced the development of his political ideas and led him to write his major works culminating in 1984. Students then had an opportunity to conduct class discussion.

To fulfill part of the grade requirements for the course, students were to do two independent projects, one of which had to be researched and presented to the class. (See Independent Research Projects - Appendix.) Twelve students chose a topic related to 1984. Although topics were specific, each student participated in a panel which dealt with the broader issue. Panel topics presented to the class were the following: Utopian/Dystopian Literature, the Accuracy of Orwell's Predictions, 1984 as a Warning, and Newspeak and Doublethink: The Use of Language and Media in Controlling Thought. Each panel had a class period to present its findings and answer questions. All of the presentations were good; several were excellent. One student, on the panel

Utopian/Dystopian Literature, chose to read Sir Thomas More's Utopia. She gave a thorough and interesting report of the society of Utopia, related it to the first utopian work, Plato's Republic, contrasted it to 1984, and then compared it to Walden Two. Her report was a perfect bridge between the two required novels for the course. Another student, on the panel Media & Language, narrowed her topic from mind control to subliminal seduction in advertising. Her paper showed, quite effectively through the use of one example, how subliminal seduction is used in advertising and how it can manipulate consumers. Another student on the same panel chose to research the ways in which government, politicians, the military, and journalists themselves abuse freedom of the press. His examples were many, but by far his most interesting was the Alastair Reid case. Reid, a New York Times journalist, asserts that it is acceptable to bend the truth (fabricate stories) to convey the "larger truth."

To conclude this segment of the course, I gave students a take home writing assignment which they had a week to do. I designed it not so much to test their reading of 1984 as to get them to think about 1984 and its implications for America both in the present and in the future. They were to write "A Bill of Rights for 1984" and then to assess the extent to which these rights are realized and respected in America in 1984-85. After they completed the assignment, we discussed these rights in class, combining them into the following Bill of Rights for 1984:

1. The Right to Truth
2. The Right to Privacy
3. The Right to Individuality
4. The Right to Love
5. The Right to Learn

6. The Right to Equality
7. The Right to Achievement
8. The Right to Choice
9. The Right to Self Determination
10. The Right to Religion
11. The Right to Happiness
12. The Right to Free Expression
13. The Right to Beauty
14. The Right to Art
15. The Right to Leisure
16. The Right to Make Mistakes
17. The Right to Survival
18. The Right to Peace.

(A copy of the test is included in the Appendix.)

The third segment of the course involved the reading and study of B.F. Skinner's utopian novel, Walden Two, as it both compares and contrasts to 1984. I took the idea from Edward Cornish's article, "An Inquiry into George Orwell's 1984." He states:

> It may well be worth suggesting that teachers...counterbalance the reading of 1984 with a positive vision of the future, such as B.F. Skinner's Walden Two. Like Orwell, Skinner gives us a vision of what life could be like-but rather than a totalitarian state using torture and constant surveillance to maintain control, Skinner describes an ideal community where benevolent planners arrange matters so that the residents can all enjoy comfortable, productive, and happy lives. (22)

I confess, though, to an ulterior motive. While I knew the novel would offer many contrasting elements to 1984 and would counterbalance its pessimism, I also knew that Walden Two can be read as one more step toward the world of 1984.

In Beyond Freedom and Dignity, Skinner asserts that a positive future is possible through the design of a culture:

> It is hard to imagine a world in which people live together without quarreling, maintain themselves by producing the food, shelter and clothing they need, enjoy themselves and contribute to the enjoyment of others in art, music, literature and games, consume only a reasonable part of the resources of the world and add as little as possible to its pollution, bear no more children than they can raise decently, continue to explore the world around them and discover better ways of dealing with it, and come to know themselves and the world around them accurately and comprehensively. Yet all this is possible. We have not yet seen what man can make of man. (Garlan 83)

This world is not only possible, according to Skinner, but essential, and must be achieved through more control, not less:

> The intentional design of a culture and the control of human behavior it implies are essential if the human species is to continue to develop....What we need is more control, not less, and this is itself an engineering problem of the first importance....
>
> Our culture has produced the science and technology it needs to save itself. It has the wealth it needs for effective action. It has, to a considerable extent, a concern for its own future.

> But if it continues to value freedom and dignity rather than its own survival as its principal value, then possibly some other culture will make a greater contribution to the future. (Garlan 92)

Skinner believes that freedom and free will are illusions and that there is no such thing as an inner or autonomous man; behavior is controlled not from within but from without. Man is controlled by his environment. The problem, then, as Skinner sees it, is to design a culture that can survive by deciding how men must behave to ensure its survival and then planning the environment to guarantee the desired behavior. Thus man will refrain from polluting, overpopulating, rioting, or making war because he has been conditioned to want what best serves the culture (Garlan 95). Walden Two is Skinner's fictional account of how this can be accomplished.

Skinner does have his followers. His scientific ideas have been put to use in schools, mental hospitals, prisons, and businesses. Walden Two itself has inspired several actual communities, the most famous of which is Twin Oaks. Kenneth Roemer, in "Mixing Behaviorism and Utopia: The Transformation of Walden Two," states:

> Twin Oaks, the subject of a recent PBS documentary, was the first commune inspired by Walden Two. Now there are several Skinner-inspired communities; five of them have formed an organization called the Federation of Egalitarian Communities. Larger applications of the Walden Two model have been advocated by academics and government officials: for example, one social scientist has argued that "the architects of the Welfare Society should consider, with care, possible uses of behavioral engineering, and a State Department official has called Skinner

to tell him that the United States "ought to stop trying to export the American Way of Life and export Walden Twos instead."

Another advocate of Skinner goes so far as to state that "...Skinner's method of designing reinforcers...may be the most important contribution to ethical practice in 2000 years" (Platt 48). He further asserts:

> A society for survival with immediate feedback channels of protest and correction, a society that ends the long reign of punishment and retaliation, a society whose officials are subject to continuous counter-control to insure that they work for the good of everybody, a society that deliberately practices diversity and experimentation with different life styles, a society in which such things are not just wishful dreams but one that actually knows how to accomplish them--from where we stand today, such a society looks to me not like a blueprint of hell but more like a blueprint of heaven. (54)

There are those, however, who assert the opposite: that Skinner's science of behaviorism is, in fact, a "blueprint of hell." According to an article in Time magazine, Skinner's thesis in Beyond Freedom and Dignity--"that we can no longer afford freedom, and so it must be replaced with control over man, his conduct and his culture" raises "the spectre of a 1984 Orwellion society [my emphasis] that might really come to pass" (Garlan 94). Among the critics of Skinner's Beyond Freedom and Dignity quoted in Time are the following:

> Reinhold Niebuhr: "the chief source of man's dignity is man's essential freedom and capacity for self-determination."

Carl Rogers (psychologist): "Over and above the circumstances which control all of us, there exists an inner experience of choice which is very important. This is the kind of thing Skinner has never been willing to recognize."

Arthur Koestler (novelist): "[behaviorism] - a monumental triviality that has sent psychology into a modern version of the Dark Ages."

Herbert C. Kelman (Harvard Social Psychologist): "For those of us who hold the enhancement of man's freedom of choice as a fundamental value, any manipulation of the behavior of others constitutes a violation of their essential humanity, regardless of the goodness of the cause that this manipulation is designed to serve."

Rollo May (Psychoanalyst): "I have never found any place in Skinner's system for the rebel. Yet the capacity to rebel is of the essence in a constructive society."

Richard Rubenstein (Professor of Religion): "Suppose some future controller told dissenting groups to 'behave damn you!' What would prevent the controller from employing his own final solution?" (Garlan 98, 99)

Walden Two has suffered similar attack. Kenneth Roemer states:

> ...much of the criticism came in the form of broadside attacks: derogatory comparisons to 1984 and Animal Farm; name-calling that linked Skinner to Machiavellians, Communists, and Fascists; and exclamations of disgust that proclaimed the "shocking horror" and ignobility of Walden Two. Two critics even wished that they could burn "every copy" of the book. The

most extreme expression of censure, however, appeared in an anonymous Life review, which Skinner's wife has called "one of the most vicious reviews I've ever seen." The reviewer, John K. Jessup, asserted that the only freedom in Skinner's utopia was the freedom of "Pavlovian dogs" and that Walden Two was a "menace," a "slur upon a name [Walden], and a corruption of an impulse [utopian idealism]." (126)

Further, according to Roemer, critics claim that Skinner's ideas "dispute 'cherished' humanistic values related to concepts of free will, responsibility, guilt, innocence, good, and evil; eliminate the mysterious, spontaneous, and unique from the human experience; and threaten to take away or at least to define out of existence what often appears to be the last vestiage of privacy and control left in modern society--the individual mind" (127).

Walden Two's derogatory comparison to 1984 perhaps is a justifiable one. Winston and Julia, before their capture, talk of never betraying each other:

> Winston: "If they could make me stop loving you that would be the real betrayal."
>
> She thought it over. "They can't do that," she said finally. It's the one thing they can't do. They can make you say anything--anything-but they can't make you believe it. They can't get inside you.
>
> Winston: "No; that's quite true. They can't get inside you. If you can feel that staying human is worthwhile, even when it can't have any result whatsoever, you've beaten them. (137-138).

But Winston and Julia don't beat them. O'Brien does make Winston betray Julia—does get inside him. In the end, Winston loves Big Brother. One need only recall O'Brien's chilling words: "...we shall make the brain perfect before we blow it out" (210).

With these contrasting reviews of Walden Two as a kind of preliminary introduction, the class began its study of the novel. We viewed and discussed the film A Conversation with B.F. Skinner, in which Skinner discusses his beliefs upon which he bases Walden Two and Beyond Freedom and Dignity. Basically they are that (1) that man's behavior is wholly determined by factors in his environment, (2) that "freedom," "dignity", and "free will" are at best useless terms and at worst destructive ones, and (3) that operant conditioning (through positive reinforcement) can be used to control man's behavior and insure mankind's survival. The following class period, one student gave an hour long report in which he outlined and explained clearly and simply Skinner's techniques of operant conditioning to affect behavior. The film and report provided a scientific (and positive) perspective to the reading and discussion of Walden Two.

Discussion of the novel began with the utopian elements Skinner uses in the book, the three main characters—Burris, Castle, and Frazier, and the principles behind Walden Two which make it work: communal ownership of land and buildings, a four hour work day based on a labor credit point system, the care and education of children, a title free, status-free totally egalitarian relationship among its inhabitants, a devotion to the arts, and a system of planners and managers whose responsibilities are to see that the needs of the community are met and its inhabitants happy.

The contrasts to 1984 were indeed evident; it was hard for some of us not to be converted right along with Burris by the end of the novel.

But Walden Two does raise some disturbing issues which the class cussed. Frazier does have a sizable God-Complex. In response to a question by Burris, Frazier states:

> To put it as bluntly as possible—the idea of having my own way. "Control" expresses it, I think. The control of human behavior, Burris. In my early experimental days it was a frenzied, selfish desire to dominate. I remember the rage I used to feel when a prediction went awry. I would have shouted at the subjects of my experiments, "Behave, damn you! Behave as you ought!" (271)

Later he asserts to Burris "Give me the specifications, and I'll give you the man!" (274). He reclines above Walden Two on a high ledge called the Throne and tells Burris, "I look upon my work and, behold, it is good" (278). With reference to the inhabitants of Walden Two, he says, "These are my children, Burris... I love them" (282). Not content with being just God, he assumes the position of the crucifixion and asserts his superiority over God: "You remember that God's children are always disappointing Him... I don't say I'm never disappointed, but I imagine I'm rather less frequently so than God. After all, look at the world He made" (279). He concedes only one point: "Perhaps I must yield to God in point of seniority" (281). Although Skinner ends Walden Two with the assertion "Frazier was not in his heaven. All was right with the world" (301), a question still remains: can a system of counter control (advocated by Skinner to keep the planners and managers in check) guard against the rise of a Big Brother-or a Jim Jones?

Another issue addressed by the class in relation to both novels was that of freedom of choice versus freedom of will. In 1984, while there is no freedom of choice-in anything-there is freedom of will. Winston can and does try to rebel against and subvert Big Brother, through ultimately he is doomed to failure. Constant surveillance, spying and the threat of torture are used to keep the members of the outer party in check. But Winston manages, for a while at least, to get around these because he wills it. His will is destroyed in the end—by torture and the long waited bullet in the back of the head. In Walden Two, in contrast, there is freedom of choice-in everything-but, undeniably, no freedom of will. Its members are conditioned to be happy and productive and to behave in the best interests of the group. What happens, when babies are conditioned from birth, to be happy and to choose only what is right or good? Right or good by whose definition? Can happiness be conditioned?

A third and final issue discussed in class dealt with how control is maintained in both the society of 1984 and Walden Two. Orwell gives us a picture of a totalitarian state which uses surveillance and torture to maintain control. The Inner Party controls and Big Brother cannot be overthrown. Power is absolute and exists entirely for the sake of the Party. O'Brien states:

> The Party seeks power entirely for its own sake. We are not interested in the good of others; we are interested solely in power. Not wealth or luxury or long life or happiness; only power, pure power... Power is not a means; it is an end... The object of power is power. (217)

At Walden Two, things are also controlled from the top--not by an Inner Party but by planners and managers. They decide what activities are beneficial to the welfare of the community and are therefore to be permitted. According to Bruce Goldberg, the planners "are not acting against the wishes of the members--they are shaping those wishes. People do what they want to do although what they want to do is determined by what some others want them to want. It is in this sense, for Skinner, that Walden Two is a controlled society in which all the inhabitants are free" (110). He further states:

> Walden Two seems to present us with a picture of a society in which the ordinary, "nasty" elements of political control are absent...But...this is an illusion. As long as the planners of the behaviorist utopia do not condition values and abilities down to the last atom it will be absolutely necessary to control the society in order to insure that the chosen values maintain their supremacy. Whatever merits Walden Two may have, the absence of rigid political control is not one of them. (110)

These contrasts and similiarities between 1984 and Walden Two were discussed; many questions were raised but there were few clear answers. To conclude this segment of the course, I gave students a take home writing assignment. They were to evaluate Walden Two on the basis of their "Bill of Rights for 1984"--the extent to which their rights were realized in Walden Two and whether or not their rights were more fully realized there than in present day American society. They were then to decide whether or not they would choose to live in a Walden Two society and to defend their answer. (See Appendix for a copy of the test and two

student responses to it.) My students and I then took a trip to Twin Oaks, Virginia, (February 8-9, 1985) to see a successful utopian community based on the Walden II model.

Our expected arrival was not until 1:00 p.m., Saturday, so we took the morning to visit Monticello, the home of Thomas Jefferson. I thought it somewhat fitting and yet ironic to be visiting here as I recalled the beginning lines of the Declaration of Independence: "We hold these truths to be self evident, that all men are created equal, that they are endowed by their creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness." 1984 is a denial of those truths; Walden Two an affirmation of them—with one exception: liberty.

We arrived at our appointed time and were met by our tour guide, Gordon. We were joined by another college group doing research on utopian communities and an older couple interested in how the community supports itself. During the three hour tour of the buildings and grounds, we saw and learned many interesting things about Twin Oaks. The community is largely based on the principles set forth in Walden Two. It operates by a system of planners and managers; all members are equal in status and share equally in the wealth of the community; all work is done on a labor credit system. The community is economically self sufficient, growing sixty percent of all of its food and financially supporting itself through its primary industry, hammock making, which in 1984 grossed over $1,000,000. Members are allotted a certain amount of money with which to buy personal items and have a voice in how the rest of the money is spent. The newest project there is the dining hall and meeting center, which is being paid for by profits from hammock sales. All of

the buildings, while not as aesthetically pleasing as the new dining hall, make use of passive solar energy or wood heat and serve several functions. Each is named for an existing or fictional utopian community; within them, a person's room is inviolate—no one may enter with out permission. Children are separated from their mothers at one year and remain in separate living quarters until they are six, where they are cared for by metas. Three hours are allotted each evening for parents (or any other adult who wishes to establish a primary relationship with a child) to spend with their children.

Many other less obvious Skinnerian principles are apparent there as well. In the hammock making shop, for example, ear phones hang from the ceiling. Whenever one gets bored with work or wants to enjoy solitude rather than talk to co-workers, he simply puts on ear phones, listens to soft music, and continues working. A prominent photography exhibit also makes the work area more pleasant. At "Emerald City," a green building where the wooden parts of the hammocks are made, a sign on a purple wall close to dangerous equipment reads:

HEY FRIEND!
Are You a Driller?
Is Somebody Else There?
Hair and Sleeves Secured?
Have Safety Glasses On?
Topped Off Oil <u>on</u> the Hour?
Counted Your Fingers?
Be Careful, Okay!!!
Stop!! If the Drill is Weird
Try to Assess Problem

In each of the buildings, we noted the conspicuous absence of television, which as Gordon later informed us, was intentional; television is not permitted because it instills those values they are trying to get away from. There is little excuse for getting bored, though; we saw an excellent but small library, a woodworking shop, a dark room for photography buffs and a pottery studio. Gordon also told us that residents entertain themselves at social gatherings, folkdances, and plays which are scheduled on a regular basis.

After our tour was over, we thanked Gordon and left for home, spending a good part of the trip back talking about what we had learned. Twin Oaks, in my students' estimate, fell short of Walden Two. In Walden Two, members work a maximum of four hours a day; at Twin Oaks, a minimum of eight. In Walden Two, each building, though simple in design, is functional and beautiful; at Twin Oaks, with the exception of the new dining hall, the buildings are poorly constructed with cheap materials--and look it. My students agreed, though, that Twin Oaks is a more peaceful, tension-free environment than our society and that people there seem to be happy and satisfied with their lives. Yet my students also opted for remaining in society rather than apart from it, seeing Twin Oaks more as a means of escape than as a possible solution to present problems--as Skinner envisioned Walden Two. The following class period after our trip, those students who visited Twin Oaks presented their observations and reactions to the class.

I designed the remainder of the course to present an alternative to the kind of futures depicted by Orwell and by Skinner (if one does agree that an open, free society is better than a Walden Two). Orwell gives us

a totalitarian nightmare in which power is an end to which wealth, happiness, peace, and life itself are sacrificed. Skinner gives us an egalitarian heaven in which control assures wealth, happiness, peace, and the survival of mankind. Skinner reasons that we cannot leave mankind to an accidental or biased control and therefore that the only alternative is one of intelligent, unbiased control. According to Goldberg, Skinner believes that "since all behavior, whether we like it or not, is, in fact, controlled, we might as well let it be controlled by the good guys." (105) Granted, Walden Two is better than Oceania. But I agree with Goldberg that the choice is not just between these two extremes, and I wanted the class to come to this conclusion as well. Goldberg states, "Because of his mistaken idea that no behavior can be free, Skinner is rendered incapable of seeing the distinction between planning someone's life and letting him plan it himself" (105). Hence the third alternative: an open, free society in which the individual takes the responsibility of helping to create a desirable personal and global future. To that end, we first addressed the critical issues confronting us in the present if we are to have a future at all.

The first issue addressed was the threat of nuclear war. I found it interesting—to say the least—that although war had been forecast twenty one times in the initial class scenario, not a single student had chosen this topic for independent research (perhaps a parallel to the fact that many Americans choose <u>not</u> to think about or deal with this issue). I invited Commander William H. Withrow, U.S. Navy (Retired), an authority on foreign affairs and nuclear arms, to speak to the class on nuclear war. In preparation for his visit, I had students read two articles:

"The First Nuclear War," based on a Delphi poll of thirty-two authorities on the subject, and "The Nuclear Winter," by Dr. Carl Sagan.

Commander Withrow kept the entire class stunned for an hour and fifteen minutes. His statistics were frightening: the world has the equivalent of six thousand World War II's in its nuclear arsenal--all of which can be unleashed in forty-five to fifty minutes. Translated another way, nuclear explosive power in 1984 is equivalent to eighteen billion tons of TNT--four tons of every human being on the planet; translated yet another way, the United States can destroy Russia fifty times over--Russia can destroy the United States forty times over. Issues Commander Withrow raised with the class were the following: the reasons behind the nuclear arms buildup, the illogic of this reasoning, how a nuclear war might start, the destruction involved, and the unworkability of "Star Wars" as a defense system. To conclude his talk, he asked students to close their eyes and to concentrate on sound. He then dropped a single B-B pellet into a tin wash tub. "This," he said calmly, "represents all the explosive power released in World War II." Then he took a jar of six thousand pellets and slowly poured them into the tub. The sound was deafening and lasted more than two minutes. "This," he said, "represents the explosive power unleashed by all the nuclear weapons in the world today." He more than made his point. He did however, end positively, stating that change was possible, but that it had to come from the people; it would not come from government. (See student evaluations in Appendix for comments on his presentation.)

Two other critical issues, one facing America the other facing the world, were presented by students during the following two class periods. An older student, a military veteran who had formerly worked for the CIA,

gave a detailed report on how many freedoms have been abused in this country by our government. Three students in a panel presentation discussed the crisis of overpopulation in the developing countries, its possible effects on the future and possible solutions. The class also viewed and discussed Toward the Year 2000: Can We Survive the Future?, a slide program dealing with present crises and their impact on the future; Blowing in the Wind, one student's visual interpretation of present problems: and Tilt, a short animated film which depicts the earth as a tiny sphere in a pinball machine, rolling toward castastrophe yet able to avoid it if the wealth (food, energy resources) on our planet are more evenly distributed.

I devoted the last week of the class to the future: to creating a positive world vision of the year 2020. My purpose in choosing that particular year was not only related to Orwell's thirty six year jump into the future of our present but also to an implied meaning: to see with perfect vision. We began this last segment of the course by viewing and discussing An Inquiry into the Future of Mankind: Designing Tomorrow Today, a slide program which deals with inventing a desirable future.

As a final writing assignment in the course, I had students write scenarios for 2020, projecting themselves into the future and describing the world as if they were living there at that time. Without exception, I was pleased with the results; their scenarios were inventive and imaginative, and many students in writing them saw themselves as instrumental in creating the future—without any coaching on my part or any directions in the assignment to do so. (The assignment and two student responses are included in the Appendix.) Those students who chose to do creative projects (art, collages, or writing) during the

quarter shared them on the last day of class. Those who had done collages combined them into one giant wall mural in the classroom. The mural is triangular in shape: at the bottom are negative visions of the future; at the top positive visions—crowned by a huge rainbow. The creative writing group "published" their work, titling it The Shadow and the Light: Man's Fears and Hopes Concerning His Progression into the Twenty-First Century, and read their poems to the class.

During the two hour exam period, I had students play Global Futures, a sophisticated simulation game of present and future world conditions based on population, food, technology, and education. The object of the game is to win—without accumulating fifteen world destruct points, which simulates a global war. There are two ways to win the game: an individual region can win if it achieves ZPG (zero population growth) and Bare Maximum (a desirable standard of living without being excessive or exploitative) after all other regions have reached zero population growth, and the world can win if every region is at ZPG and Bare Maximum before or during round nine.

Two students each represented one of eight socio-economic regions and "negotiated" with other countries in five year rounds toward the year 2020. Interestingly, America in the first two rounds gave away too much technology and food to developing countries, falling below Bare Maximum (allowing her own people to go hungry to feed starving countries and thereby avoid world destruct points). Africa began investing in education in round one and was the first third world country to achieve ZPG in the game. Japan and the USSR "won" the game in round seven by achieving ZPG and Bare Maximum after the rest of the world had achieved ZPG and Bare Minimum. The world also won; only two world destruct points

(the game begins with five) were gained--one each by India and China for starvation in round one. In the discussion which followed the game, students talked about what they had learned in playing it: long range planning is necessary in present policy making; the present gap between the "have" and "have not" countries can be lessened; global problems are interrelated; the future is not predetermined--alternative futures can be designed; and global problems can be solved through international cooperation.

The course ended, much too soon for me and I hope for my students as well. But they had come full circle--to a new beginning: from an overwhelmingly pessimistic class scenario in which war was forecast twenty-one times to individual scenarios which describe a world at peace, from a future which people "concede to happen" to a future which people create, from an Orwellian nightmare controlled by Big Brother to a Skinnerian heaven controlled by the behavioral scientist to a real world controlled by the individual--where the future is planned so that dreams, in fact, become reality.

Works Cited

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Garlan, Patricia, et al. Starsight: Visions of the Future. Englewood Cliffs, N.J.: Prentice Hall, 1979.

Goldberg, Bruce. "Skinner's Behaviorist Utopia." In The Libertarian Alternative. Ed. Tibor R. Machan. Chicago: Nelson-Hall Co., 1974, 94-118.

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Roemer, Kenneth. "Mixing Behaviorism and Utopia: The Transformations of Walden Two. In No Place Else: Explorations in Utopian and Dystopian Fiction. Ed. Eric S. Rabkin. Carbondale, Ill.: Southern Illinois University Press, 1983, 125-146.

Skinner, B. F. Walden Two. New York: Macmillan Publishing Co., 1948, 1976.

Toffler, Alvin. "The Psychology of the Future." In Learning for Tomorrow: The Role of the Future in Education. Ed. Alvin Toffler. New York: Random House, 1974, 3-18.

Voorhees, Richard J. The Paradox of George Orwell. Purdue: Purdue University Studies, 1961.

Course Information

Syllabus

Outline

Independent Research Projects

Writing Assignments and Student Samples

1984

Walden Two

Scenario: 2020

Creative Writing Project: The Shadow and the Light: Man's Fears and Hopes Concerning His Progression Into the Twenty-First Century.

Handouts and Required Reading:

On the Future: "Forcaster's Roadmap of the 1980's"

"It Can't Happen Here!"

On Orwell and 1984:

"That Year is Almost Here"

"An Inquiry Into George Orwell's 1984"

Chronology of Important Dates in Orwell's Life

"When Society Relies on Double Talk"

On Skinner and Walden Two:

"Skinner's Black Box"

"Twin Oaks"

"Inside Twin Oaks"

On Nuclear War:

Nuclear Weapons Chart

"The First Nuclear War"

"The Nuclear Winter"

Learning Resources

Future Shock

George Orwell: His Life and Times

A Conversation With B. F. Skinner

Toward the Year 2000: Can We Survive the Future?

An Inquiry into the Future of Mankind: Designing Tomorrow Today

Global Futures: Summary Rules for Players

Student Evaluations

Humanities 161: Orwell's 1984 in 84: Myth or Reality?

9:30-10:45 - T-Th COURSE OUTLINE Callahan

Nov. 27 - Dec. 4: THE NEED FOR FUTURE CONSCIOUSNESS

Nov. 27: Overview of Course; "Future Timetables"
29: Discussion of outcome of "Future Timetables;" "Personal Timetables."

Dec. 4: Future Shock: Discussion of film

Dec. 6 - Jan. 15: 1984: MYTH OR REALITY?

6: 1984: Part I
11: 1984: Part II
13: 1984: Part III
18: George Orwell: His Life, His Times

Dec. 20 - Jan 1: CHRISTMAS HOLIDAYS

Jan. 3: Utopian/Dystopian Literature (group report)
8: The Accuracy of Orwell's Predictions (group report)
10: 1984 as warning (group report)
15: Newspeak and Double Think: The Use of Language and Media in Controlling Thought

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Jan. 17 - 24 WALDEN II by B.F. Skinner

Jan. 17 Film: "A Conversation with B.F. Skinner." Discussion
22 Walden II. Discussion. "Twin Oaks: A Walden II Experiment." (Handout)
24 Walden II (group report).

Jan. 29 - Feb. 7 AVOIDING THE PITFALLS

Jan. 29 Individual Freedom vs Government Control (group report)
31 ENVIRONMENT (group report)

Feb. 5 Population/Resources (group report)
7 Nuclear War. (group report)

Feb. 12- 19 20/20: THE WORLD THAT COULD BE

Feb. 12 The World That Could Be (group report)
14 Film: To Build Our Future
19 Art, creative writing, prose essays shared with class

Final Exam Period: Simulation Game: "Global Futures"

"1984: Myth or Reality?" - Independent Research Projects

I. George Orwell: His Life, His Times: _____

II. Utopian/Dystopian Literature
1. 1984 as a dystopian novel: _____

2. Huxley, Brave New World: _____

3. Huxley, Brave New World Revisited: _____

4. Utopian literature and student's choice: _____

III. The Accuracy of Orwell's predictions
1. Predictions which have come to pass: _____

2. Predictions which have failed: _____

IV. 1984 As Warning
Totalitarianism vs Democracy: _____

Mind Control: _____

Love in 1984: _____

Alienation in 1984: _____

V. Newspeak and Doublethink: The Use of Language and Media in Controlling Thought
Newman, Plain Speaking: _____

Newman, A Civil Tongue: _____

McLuhen, Understanding Media: _____

McLuhen, The Medium is the Message: _____

VI. Walden II

B.F. Skinner and Behavior modification: _____

Skinner, Beyond Freedom and Dignity: _____

Hardison, Toward Freedom and Dignity: _____

Contrasting Themes in 1984 and Walden II: _____

VII. Avoiding the pitfalls
1. (1) Individual freedom vs government control: _____

(2) Miles, The Social and Political Limits to Growth: _____

(3) Theobald, Avoiding 1984: _____

2. Environment

Falk, This Endangered Planet: Prospects _____

Proposals for Human Survival: _____

Tune, Energy, Environment, Populations and Food: Our Four Interdependent Crisis: _____

3. Population/Resources

Meadows, The Limits to Growth: _____

Brown, The Twenty-Ninth Day: Accomodating Human Needs and Numbers to Earth's Resources: _____

Taylor, The Biological Time Bomb: _____

4. Nuclear War

Compert, Nuclear Weapons and World Politics: _____

Sagan, "The Nuclear Winter": _____

Student's Choice _____

VIII. 20/20: Creating the World that Could BE

Chase, The Most Probable World: _____

Gabor, Inventing the Future: _____

Kahn et al: The Next Two Hundred Years: A Scenario for America & the World: _____

McHale: The Future of the Future: _____

Toffler: The Third Wave: _____

As an alternative to a second researched report to the class, you may instead choose to do original art work or creative writing.

Suggestions for art:

- a collage of 1984 (or of present society as depicted by Orwell in 1984)
- a language collage of newspeak
- a collage of a future which happens to us
- a collage of a desirable global future which we create
- a painting (in any medium) which depicts 1984 or the world of the future
- a sound/slide program which depicts a futuristic song or poem

Creative Writing:

- a scenario of the world in the year 2020.
- a collection of poems (5 minimum) which deals with themes in 1984 or futuristic themes

a futuristic short story (approximately 5-10 pages)

Together with others who have chosen to do creative writing, "Publish" your work for the class. Create a title for your collection, design a cover, including a table of contents and illustrations.

Let your creativity flow!

1984

I. George Orwell, before giving his novel the title 1984, planned on calling it The Last Man in Europe. Certainly one of the main themes of the novel deals with what it means to be human in that Orwell describes how humaness itself can be willfully and systematically destroyed.

Winston lives in a world purposefully devoid of those qualities or rights which would enable him to achieve his human potential or to maintain his humaness. At one point before his capture he says to Julia, "The proles are human beings. We are not human". He further asserts, "if you can feel that staying human is worthwhile, even when it can't have any result whatsoever, you're beaten them." (137, 138) But he cannot beat them; in the end he too loved Big Brother.

Considering the novel as a whole, determine what basic human rights are denied Winston in the society of Oceania. Then write a "Bill of Rights for 1984." Your Bill of Rights should not be a rewording or replacement of our constitutional Bill of Rights which guaranties civil liberties, but one which protects human liberty, ensuring that the world of 1984 never becomes a reality.

In your new Bill, state:

-the right
-the way(s) denial of this right is evident in Oceania
-how denial of this right perpetuates the power of the Inner Party
-why this right is necessary for man to achieve his human potential and/or maintain his humaness

Try to come up with at least 5.

II. After you have written your "Bill of Rights for 1984 ," assess the extent to which these rights are realized and respected in America in 1984-85. In what ways is it evident that we have these rights? Are any in danger of being relinquished? How? Have any not been realized? If not, how might they be? What can the individual do to protect these rights?

WALDEN II

B.F. Skinner, in "Walden II Revisited" states:

> "The choice is clear: either we do nothing and allow a miserable and probably catastrophic future to overtake us, or we use our knowledge about human behavior to create a social environment in which we shall live productive and creative lives and do so without jeopardizing the chances that those who follow will be able to do the same. Something like a Walden II would not be a bad start."

Walden II does indeed present an alternative to a "miserable and probably catastrophic future" -- to the kind of society depicted in 1984.

Considering the principles behind Walden II's society and the description Skinner gives us of how it works, evaluate your "Bill of Rights for 1984"
as they relate to life at Walden II.

In doing this, state:

- the right
- the extent to which this right is realized in Walden II
- and whether this right is more fully realized in Walden II than in present day American society.

II. After you have evaluated your "Bill of Rights," address this question:

You have the choice of becoming a member of Walden II or continuing to live as you do now. (Assume that you are a college graduate, unmarried and not yet established in a career). Which would you choose? Defend your answer.

CREATING THE WORLD THAT COULD BE: 2020

Your assignment is to envision the future in the year 2020 - the same thirty-six year time span that Orwell used in 1984. Write a scenario - a sequence of logical events which unfold in narrative form to give a story like description of the future.

In doing this, project yourself into the year 2020 and imagine what that world is like, what changes have occurred, how those chages were brought about, and how they affect the individual and society. Then write your scenairo. Using the present tense, describe the world as if you are living there at that time.

Some suggestions:

- The Bill of Rights for 1984. Choose a particular right; for example, The Right to Leisure. What is leisure like in 2020? How did it become more fully realized than it is today? How does it affect the individual and society?

- A society which contrasts to Oceania.

- A Walden III - a society which uses operant conditioning but which also recognizes that human beings have free will.

- A world problem (energy, environment, overpopulation, food, nuclear war) which has been solved. How has mankind solved the problem? What is the world like now that the problem no longer exists?

- ICC in 2020, or Rutherford County, North Carolina, or the U.S.

- One day of your life in 2020.

However you choose to approach this assignment, be specific. Describe what's happening, how things look and feel. The more immediate and specific you can be, the clearer the vision of the future yet to be created.

*For an example of a scenario, see "How A Global War Might Start and End," Next, p. 37.

HUMANITIES 161

Orwell's 1984 in 1984: Myth or Reality?

Barbara Callahan
Isothermal Community College
Spindale, N. C.

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COURSE DESCRIPTION: Humanities 161, "1984: Myth or Reality?", examines George Orwell's classic dystopian novel, 1984, as it relates to the present and to the future. The novel will be studied as an example of dystopian literature, as a prediction in 1948 by Orwell of present day society, and as a warning that the individual has a responsibility not to let "1984" happen. In addition, the course will involve a discussion of 1984 as it relates to another modern "utopian" work, Walden II by B. F. Skinner, and as it relates to present crises and their impact on the future.

TEXTS: Orwell, George. 1984.
Skinner, B. F. Walden II.

SUPPLEMENTARY MATERIAL: Listed in Course Bibliography

HOURS PER WEEK: 3

HOURS CREDIT: 3

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RATIONALE: Orwell's vision in 1984 is a pessimistic one - one that may possibly be fulfilled. Ironically 1984 can happen in any society or government for Orwell places Oceania in the midst of nations which most represent freedom and individual rights, the United States and Britain. Ironically, too, 1984 can happen at any time; to say that his vision has been averted in 1984 is premature. "1984 may not arrive on time," according to Walter Cronkite, "but there's always 1985." Therefore, we look at 1984 not so much as a prophecy which has come to pass, but as a warning about the future of humanity - of the possibility of freedom in a world where power is aquired and maintained for its own sake, of love in a world where men are programmed to hate and sexual love is a crime, of peace in a world where war is constant, of humaness in a world which uses torture and brainwashing to supress throught and feelings. Read as a warning, 1984 may help us avoid the price of negligence when we forget or deny our responsibility to create the kind of future world we choose to live in.

COURSE OBJECTIVES:

To study 1984 not only as a work of literature but also as a prophetic vision of an undesirable future

To assess how closely 1984 describes the present

To compare/contrast 1984 to Walden II

To address the issue of freedom - both of choice and will - in a controlled society

To become aware, as Orwell was, of the relevance of the future - its impact on mankind as a whole and the individual in particular

To understand the crises of the present and their impact on the future

To address the issue of the individual's right and responsibility to create the future rather than to allow it to happen

To envision desirable personal futures

To envision alternative and desirable global futures.

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GRADING: Students will be graded on the following:

Tests on the texts, 1984 and Walden II, and related topics discussed in class	40%
Two independantly researched reports to be presented in class	40%
Participation in class, including atendance (a maximum of three absences), class discussion, supplementary reading, class assignments	20%

One paper (optional) to be submitted for the prose award in national competition in Phi Theta Kappa and/or extra credit in class.

GRADING SCALE:

90 - 100	= A
80 - 89	= B
70 - 79	= C
60 - 69	= D

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A Selected Bibliography

1984: Atkins, John. George Orwell.
Crick, Bernard. George Orwell: A Life.
Greenbalt, Stephen Jay. Three Modern Satirists.
Gross, Mirian. The World of George Orwell.
Hollis, Christopher. A Study of George Orwell.
Hynes, Samuel, ed. Twentieth Century Interpretation of 1984.
Voorhees, Richard J. The Paradox of George Orwell.
Williams, Raymond, ed. George Orwell: A Collection of Critical Essays.
Woodcock, George. The Crystal Spirit.

Walden II: Machan, Tibor R., ed. The Libertarian Alternatiave.
Robin, Eric S., Martin Greenberg, and Joseph Olander. No Place Else: Explorations in Utopian and Dystopian Fiction.
Skinner: Beyond Freedom and Dignity.
Wheeler, Harvey, ed. Beyond the Punitiave Society.

The Future: Bell, Daniel, ed. Toward the Year 2,000.
Boulding, Kenneth. The Meaning of the Twentieth Century.
Brown, Harrison. The Challenge of Man's Future.
Brown, Lester. The Twenty-ninth Day: Accomodating Human Needs and Numbers to Earth's Resources.
Chase, Stuart. The Most Probable World.
Compert, David, et. al. Nuclear Weapons and World Politics.
Falk, Richard A. This Endangered Planet: Prospects and Proposals for Human Survival.
Fuller, Buckminster. Operating Manual for Spaceship Earth.
Gabor, Dennis. Inventing the Future.
Heilbroner, Robert. The Future as History.
An Inquiry Into the Human Prospect.
Huxley, Aldous. Brave New World.
Brave New World Revisited.
Kahan, Herman, and Anthony Wienner. The Year 2000.
Kahn, Herman, et. al. The Next Two Hundred Years: A Scenario for America and the World.
Maslow, Abraham. Toward A Psychology of Being.
May, Rollo. Love and Will.
McHale, John. The Future of the Future.
McLuhan, Marshall. Understanding Media.
The Meduim is the Message.
Meadows, Dennis, et. al. The Limits to Growth.
Miles, Rufus E. Awakening from the American Dream.
Nesbitt, John. Megatrends.
North, Robert. The World That Could Be.

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Renshaw, Betty, ed. Values and Voices.
Taylor, Gordon. The Biological Time Bomb.
Theobald, Robert. An Alternative Future for America's Third Century.
Futures Conditional.
Avoiding 1984.
Toffler, Alvin. Future Shock.
The Third Wave.
Tune, George L. Energy, Environment, Populations and Food: Our Four Interdependent Crises.

World Future Society: Introduction to Futuristics (Kit)
Limits to Growth (Kit)
The Study of the Future
1999: Toward the Future
The Futurist (magazine)

Films: Toffler, Future Shock
1984
A Conversation with B. F. Skinner
"A World of Difference: B. F. Skinner and the Good Life," Nova Television programs
Computer Spies and Private Lives
The Totalitarian Temptation
To Build Our Future

Sound/slide programs (from The Center for Humanities)
Human Values in an Age of Technology
An Inquiry into the Future of Mankind: Designing Tomorrow Today
Toward the Year 2200: Can We Survie the Future

ERIC Clearinghouse for Junior Colleges
8118 Math-Sciences Building
University of California
Los Angeles, California 90024

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